

ORTHOPSYCHIATRY AND WORLD HARMONY*

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THIS paper is written from the standpoint of one who accepts the moral ideal of our civilization, that of achieving the dignity of man in theory and practice. I assume that this must be done upon a global scale as quickly as possible by means of all the peaceful devices at our disposal; especially by education and information.

Note that *world government* is not an unqualified goal; we speak of a *world society* in which the political, economic, social, and moral structures are in harmony, and in which the scope of individual freedom is relatively great. We are not in favor of a world concentration camp, a garrison state that is also a prison state.

THE PRESENT SITUATION

Even a cursory glance at the present state of the world is enough to remind us of the formidable discrepancies between where we want to go and where we now are. Consider the *internal structure of power*. In this country there is a very considerable degree of power-sharing (democracy), and this applies to many other communities, especially those with an English tradition. The degree of power-sharing in Russia is much less. Taking the globe as a whole, we have practically every nuance between political democracy and despotism.

Consider the *external power structure*. A few years ago there were several states of roughly equal power interacting upon one another in the arena of world politics. Today it appears probable that the dominant pattern is bipolar (two-power), involving America and Russia. On all hands we hear loose talk of "inevitable" war, and serious talk about the dangerous rigidities said to be "inherent" in a bipolar organization of world politics.

Consider the world *distribution of respect*. Many parts of the globe are socially organized in caste systems; they are not mobile societies in which the individual is provided with the opportunity to develop latent talent into socially respected skill.

Think, for a moment, of the *economic structure* of the globe. Our own dynamic economy is notoriously unstable in providing high levels of productive employment; it shows a strong tendency to expand our area of instability by encouraging foreign trade and investment. The socialist economies, on the other hand, concentrate decisions affecting production and trade into the same hands that make the major determinations of power,

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and complicate "purely economic" relations by turning them into "purely political" moves.

That the *moral structure* of the world is disunited, and that the *attention structure* of the globe is heterogeneous and contradictory, needs no demonstration.

So great are these discrepancies between what we want and what we have, that we might on rational grounds subside into pessimistic quietism. Certainly the threat to the safety of mankind represented by the release of atomic energy is a real and not a fancied menace. However, the atomic physicists and other scientists and engineers concerned with these matters cannot guarantee the destruction of humanity in a final blast let loose by some chain reaction. They can merely guarantee the loss of big cities. And this uncertainty complicates our problem no end, because it keeps alive the expectation of possible advantages to the leaders of some nations and reduces the motivation necessary to perfect the world society in time. If Russia and the United States knock one another out, may not the middle or small powers—Canada or Mexico or the Argentine—expand into the breach?

Without spinning out these pessimistic possibilities further, let us join in postulating that what we do in the deliberate interest of a world society *can* make a difference. I speak to you on this basis not primarily in your capacity as orthopsychiatrists, but as citizens responsibly concerned with the use of your skills of intensive personality study to advance our common objective.

What can orthopsychiatrists contribute? Beyond question, you can contribute facts about the state of public attitudes and recommendations, about how they can be modified, as well as personnel advice to the governmental and private associations with which you are connected. What is involved will become more explicit as we consider the strategy of moving toward a less destructive world order. As we examine various elements of this strategy, please consider the nature of the contribution that orthopsychiatry can make. I hope you will make available to me whatever additions or subtractions you would make to what I have to say. All of us who have any access to decision-makers at any level need to pool our insights on fundamental problems of this kind.

SAFETY

Manifestly, the task of bringing the world society into existence is to strengthen effective demand for it. Effective demand is more than passive acquiescence in the world society as a goal—it includes positive effort to bring it about, and the use of appropriate means to the end. Both rational considerations and emotional drives are, of course, involved. It is not neces-

sary to win the support of everyone—we need only strategically situated individuals and groups in sufficient number.

Can we strengthen the demand for unity by influencing expectations about safety? It is evident that to the degree people demand to be safe, they will favor unity above disunity if they expect more safety from a united than a disunited world. Demonstrations of the destructive effect of atomic bombs might be arranged all over the globe, and millions of people brought to visit the sites. But it is cheaper and quicker to reach the masses through the media of communication, and to correlate the content of these media with the direct experience of a few. However, success depends on *simultaneity*. If the leaders of any existing state use censorship and travel restrictions in order to prevent their people from waking up to the nature and magnitude of the atomic threat, the leaders exempt themselves from pressure rising from their own masses for prompt and universal security measures.

It is necessary to obtain agreement about the nature and magnitude of the threat. In the past, unity has been most rapidly attained when states have combined against an external group enemy (the thirteen American colonies *versus* Britain, for example). But the problem of world unity is not strictly parallel, since there is no external group from another planet to serve as the common enemy. And it is not possible to identify in advance the persons who may make use of destructive weapons against the common peace.

Where unity has occurred in the past, the ordinary judgment of the accepted policy leaders of the community was enough to identify the threat. Their statements about the nature and magnitude of the menace were accepted as true, and their proposals for common action were agreed upon. Today special effort is needed to establish the credibility of those who are competent to describe the common threat.

Correct statements about the destructive significance of atomic energy depend upon the mastery of a complex body of knowledge, not upon the ordinary judgment of the accepted leaders of policy. For policy purposes, estimates of the future are of crucial importance. It is vital that accepted leaders of policy be confronted by an overwhelming consensus among the experts; for example, that it is drastically improbable that the offensive power of the bomb will be nullified in the immediate future by other inventions, or that secrecy can long be maintained in one country.

Can orthopsychiatry throw any light upon the way in which the current threat can be presented as a means of bringing affirmative results?

GAIN (ECONOMIC VALUE)

Let us consider another value besides safety. Can the demand for unity

be strengthened by influencing *expectations about gain*? In the past, movements toward a "more perfect union" have been aided by the expectation of material gain. When it was proposed to set up a Federal government in place of the original Confederation in this country, the new central government took over the bonds of the Confederation. Many bonds were speculatively held by individuals who promptly saw the advantage to them of a new and stronger Federal authority. Can the bond obligations of existing states be taken over by the contemplated world state on terms that are especially favorable for most of the present bondholders?

At the time our Constitution was made, support came from investors in western land who hoped to increase the price of their land by having a central government strong enough to pacify the Indians and hence encourage the movement of settlers. Can investment stakes be created in activities of the world state? For instance, a world corporation can be set up for the production of atomic energy. The securities of existing energy-producing companies (mines, water power, etc.) can be exchanged for securities in the atomic corporation—linking governments, private associations, and individuals with the world state. In order to broaden the social basis of support for the proposal, shares in the corporation can go not only to the shareholders just mentioned, but to associations of business, agriculture, wage earners, professionals, and other groups.

As a means of establishing a closer link between the economic position of the individual and the world state, basic social security can be provided by insurance corporations administered by, or strictly under the supervision of, the world organization. Can orthopsychiatrists suggest other ways of dealing with gain as a means of accomplishing our defined purpose?

MORALS

Perhaps, after all, the most direct relevance of intensive personality knowledge will be in the sphere of moral values (identification with the good of humanity). Can the demand for unity be strengthened by influencing demands for conformity with moral standards?

In some areas, moral sentiment is already attached to the conception of a united world, and such groups can be stimulated to intensify the world state campaign. However, many doctrines and practices to which moral sentiment is attached stand in the way of unity: flat assertions of unqualified national sovereignty, class sovereignty, or sovereignty of some special religious, racial group.

To some extent, moral attitudes that stand in the way of a world state can be attacked by creating a moral conflict. A conscience can be set at war with itself if inconsistent and incompatible moral attitudes are invoked in the same individual. (Respect for "divine law" can be opposed

to the "laws of man," "natural law," "conventions," etc.) To adopt the new vernacular, we can all split consciences as well as atoms, and this is doubtless our most powerful technique of action.

Here is the place where intensive students of personality can be especially helpful. They are in daily contact with persons who represent practically all the significant groupings in society. This is true whether we think of age, sex, power position, income, respect position, or moral tradition. Were this stream of information pooled, it would be possible to determine the degree to which representative groups are changing their national, class, or world identifications, their demands and expectations.

To what extent can we strengthen the demand for unity by urging specific loyalty to mankind as a whole? By encouraging programs of positive action to multiply friendly contact? As matters stand today, many of the great religious traditions are pro-humanity. The Judeo-Christian tradition is one of respect for the dignity and worth of the individual member of mankind, and the prestige of civilizations that profess the Judeo-Christian tradition has been so great in the past that personalistic elements have been stressed in all rival religions. Obviously, a program of instigating loyalty to mankind will encourage the leaders of every traditional group to take the lead in reinterpreting the tradition in accord with the needs of a harmonious world society.

Some modes of reinterpretation will be more effective than others, and should be observed if our campaign to release humanity for freedom is to progress. If orthopsychiatrists take note of reinterpretations that have been effective in specific cases, these reinterpretations can be disseminated where they can be most successful.

It is not necessary for all to be united on the most general doctrines from which a given moral doctrine is derived or justified. In fact, resistance to the world state can be reduced when philosophers and theologians believe that freedom to differ on ultimate doctrine is to be safeguarded in the world state. And if they believe that freedom of opinion includes freedom to proselytize and to worship, they can support the demand for a united world with even more vigor. In order to sustain the demand for a world state, therefore, as many solemn agreements as possible need to be entered into as early as possible on an appropriate "bill of rights" for the world constitution.

TECHNICALITIES OF STIMULATING LOYALTY (SOCIAL IMAGES)

Loyalty to humanity can be encouraged by the use of balanced group images in communication. Existing images that circulate in different countries do not necessarily contribute to the strengthening of attitudes consistent with loyalty to humanity. A commonplace example: If Americans

are shown on the screen as gangsters, cowboys, and playboys, devoted to lynch law, murder, rape, and seduction, the social image of America is at least somewhat unrepresentative of the truth. It is technically possible (given the desire) to project social images of nations, classes, and skills with balance; i.e., without destructive extremes. It is not a question of playing up only the favorable side of the group. The point is that the major groupings of mankind display traits that are viewed with both favor and disfavor by other major groupings, and that a balanced image is consonant with truth and with the facilitation of respect among men.

Balanced images can be projected if *aggregate* presentations are considered. It is not a matter of dealing with each isolated allusion to a group. Techniques are available to describe the aggregate presentation of images at the focus of group attention.

Since the social images acquired in early life are peculiarly persistent, our educational programs require constant auditing in order to discover the social images they actually succeed in disseminating. Today we have technical means of communication (notably the film) that make it possible, by proper sampling of the varieties of civilization, to acquaint everyone with his neighbor, giving him a gallery of balanced images that improves the possibility of congenial and productive direct contacts.

If we are to be informed of the social images that prevail in different parts of the social structure, we must have the aid of qualified observers who devise a regular reporting procedure that enables them to share observations and suggestions with those responsible for educational and informational programs.

One of the most important of all social images that affect the prospect of world harmony is that of human nature itself. We all know that human nature has been depicted as inherently "bad"—so bad that it imposes its badness on social institutions; or as innately "good" until corrupted by society. There is a great deal of evidence that extremes of optimism and pessimism are unfavorable to the progressive melioration of man's lot, and that a balanced image of human nature is more instrumental to the melioristic end, and more in harmony with the facts of observation. Certainly a balanced picture of human nature gives full recognition to impulses that are both destructive and nondestructive, as well as to the possibility that impulses of either kind can be denied full expression. There is an interplay between the impulses of man and the practices of man in society: destructive practices stimulate and facilitate the direct expression of destructive impulses; nondestructive practices, on the contrary, neither stimulate nor facilitate such impulses, since other impulses and channels of expression are awakened and utilized.

Certainly it is reasonable to expect to receive from intensive observers

of personality both reports about the state of the human nature image and recommendations about how groups and individuals can most expeditiously receive a corrected image. In the same way, qualified observers can be depended upon to make reports and recommendations touching upon every aspect of the task of stimulating global loyalty. Suppose we mention, in passing, some of these technicalities, such as the development of an emblem of the world state and of humanity. The specialist on education and propaganda is accustomed to handling such details, but he needs the aid of an informed jury of reporters and a panel of advisors if he is to make wise specific selections.

TECHNICALITIES (EMBLEMS)

An emblem (such as the "V" sign) can be associated with favorable contexts—flags flown on gala occasions and over important installations (bomb protection headquarters, world health protection stations); world postage stamps; world currency. The emblem can appear on birth certificates, marriage certificates, passports, authorized films.

The visual emblem needs an auditory counterpart in this day of the rediscovery of the human voice (thanks to radio). An example is the four powerful musical notes used as a signature by many of the United Nations.

If the "V" is used, the "4" motif can be combined with it, as was often done during the war (a dot and dash arrangement). The four supplementary marks can for some purposes be combined with words representing the Four Freedoms, formulated as positive goals of the world state: Freedom to Live, Work, Speak, Worship. (Freedom to live is "freedom from fear" stated positively; and Freedom to Work is "freedom from want" stated affirmatively. Freedom of Speech and Worship were in President Roosevelt's original speech.) Freedom of Speech can be construed to include freedom of inquiry, of communication, and of participation in government.

Distinctive architectural motifs can be employed to augment the number of direct and communicated exposures of the world population to common experiences. The "Victory Arch" can be adapted by allowing for four supporting columns (for the Four Freedoms). Thanks to plastics and other related developments, it is possible to fix upon a color combination capable of being made use of not only in buildings, but on furnishings, and in fibers of all sorts, as well as in printed and painted matter. The "Freedom Arch" could be worked into the design of all buildings of the world state—offices, hospitals, monuments, entrances to grounds.

The foregoing examples do not begin to exhaust the technical possibilities once a central emblem has been chosen, an emblem that can gain meaning through the years in the same way that the "stars and stripes" has significance for the American, and the "hammer and sickle" for the Russian.

In every walk of life, in every part of the globe, there are hundreds of opportunities to find favorable contexts in which to enrich the emblem of unity.

DE-EMPHASIZING NATIONS AND CLASSES

At present the prospects of world unity are notoriously endangered by the uncompromising demands made in the name of national or class sovereignties. One method of transferring loyalties away from national states to other parts of society is not only to play up symbols of humanity, but to emphasize city, provincial, and skill groups. "Skill" includes the professions, occupations, vocations, avocations.

Cities and local areas, for instance, can be given more prominence in many ways: sporting events can be between Moscow and Washington, Leningrad and San Francisco, rather than between "America" and "Russia"; exchange of exhibits, correspondence between school children, and reciprocal delegations can be encouraged.

Skill consciousness on a global scale can be encouraged as a means of de-emphasizing national loyalty and of building up positive identifications. All the well-known professions and occupations can be stimulated to develop globally inclusive contacts and programs: scientists, artists, engineers, administrators, plus several hundred others. Avocational skills are reflected in chess, gardening, swimming, plus hundreds of other activities. Avocational skills are especially important in a world of huge populations and diminishing hours of "work."

Language skills can be propagated in order to enable more people to have both "operational" communication and "aesthetic" communication. At the operational level is the cultivation of "basics" (basic English, basic Russian, basic Chinese). Aesthetic communication calls for more thorough mastery of each speech tool and the literary traditions of the group. Among the most "international" of all skills are music and the dance; and they are cultivated by skill groups who are already disposed to be vividly aware of one another.

The success or failure of such technicalities as the foregoing can be constantly evaluated if such qualified reporters, analysts, and directors of human conduct as the orthopsychiatrists are properly articulated with the responsible heads of unity campaigns.

THE CONTROL OF FEAR AND ANXIETY

Besides the lesser technicalities there are fundamental questions of strategy on which guidance is needed, such as the control of fear and anxiety. Fear and anxiety reactions must be controlled in order to strengthen the demand for unity by assent. Fear is a proportionate reaction to danger; anxiety is an exaggerated reaction. It is rational for men to fear the con-

sequences of the atomic bomb. But it is not rational to be shocked into pessimistic immobility; or to indulge in exclamations of horror, without coming to grips with policy alternatives; or to be terrorized into a preventive war solely to relieve feelings of acute insecurity.

The control of fear calls for knowledge of what the other fellow is up to—knowledge of whether he is preparing a hostile attack and has hostile attitudes, or whether he is preparing no such attack and has friendly attitudes. This knowledge can be obtained about other peoples if qualified persons are able to get access to them and to make uncensored reports (physicists acting as inspectors for an atomic energy control authority).

The control of anxiety is more complex than the control of fear, because it calls for the presentation of knowledge in *emotionally acceptable form*. It is not enough, for instance, to be told by proper authority that the atomic bomb is under control; the telling must be made convincing by being communicated according to the pattern that groups have learned to accept as authoritative. (Some groups believe that you shout and gesticulate when you are sincere; others that you adopt a calm tone and understate.) Anxiety-control can proceed to some extent by means of insight. During the war the acceptance of wild rumors in some groups was diminished by insight technique—by creating speech and thought-forms to challenge such communications.

But protection against anxiety must go further, if we are to be protected against anxiety attacks that precipitate war in the name of "preventive" war. I am sure you will agree that it is most unlikely that mutual confidence will be sustained if contact is limited to a thin trickle of officials. It is no longer safe to allow any country to withdraw from ample, neighborly contact with the rest of mankind. Privacy is too dangerous to all concerned, since a secretive, seclusive policy breeds anxiety and destructiveness.

How, more specifically, can we draw Russians into the world community? Here is one of the concrete opportunities of a professional organization of your kind. Possibly you can develop means of productive exchanges of persons and scientific materials with your opposite numbers inside the Soviet Union.

CONCLUSION

Let me draw together some of the suggestions touching orthopsychiatry that have been made in this discussion. One recommendation is for an adequate *reporting* of current observations of attitudes found in daily contact with people in all regions and in all positions in the social structure. Second, is *recommendations* based upon direct observation of how persons of a given pattern of predisposition can be brought at minimum psychic cost to participate in achieving a more harmonious world society. And third, is *advice*

touching upon every social problem in which the human factor is significant, as in mass information and education, and in personnel management. Fourth, is professional *contact* across frontiers.

I am not proposing that orthopsychiatrists should abandon what they are doing and take to the rostrum, or transform themselves into agitators in the arena of politics. The recommendation is that they begin by linking their everyday participations in society with policy in such a way that useful knowledge is not wasted. Further, I am not proposing that orthopsychiatrists serve only government. So great is our respect for plural initiatives and institutions in America that we hope to get the best results through the autonomous, though integrated, activity of private *and* public associations. This association might act as a group through appropriate committees and staff to make itself more effective in transforming our present society into a less destructive global order.

In effect, this is a plea to continue some of the procedures that proved so effective in war into the crises of peace. During the war, the role of orthopsychiatry was brought into closer working relations with high policy than ever before. The accumulated knowledge of physicians, anthropologists, and related specialists was drawn upon for factual knowledge, technical, and strategic advice.¹

Today as we look out upon a humanity threatened by its own ingenuity, divided by a bipolar structure of power, disunited in morals, scattered in focus of attention, and unstable in economic organization, we cannot wisely rely upon ordinary means of social action. What we do need is to become more, rather than less, integrated with the task of reducing the level of human destructiveness.

¹ A humble, somewhat amusing instance: "Psychological Warfare" learned that peasant folklore in Japan said that disaster would come if foxes were visible at night. Foxes were treated to turn their coats phosphorescent, and they were carried across the Pacific—only to arrive after Hiroshima.